

LETTER OF IGNATIUS TO THE ROMANS

CHAPTER 1 (originally chapter 1-4)

Ignatius, also called the God-bearer,

To the *ones* who have received-mercy in the impressive-magnificence of the Highest Father and Jesus the Anointed-One, the only son of him; **2** to an assembly which has been loved and has been illuminated in a will of the *one* who willed all the *things* which are *existing*, according-to faith and¹ love of Jesus the Anointed-One our God—**3** whichever assembly is also sitting itself before *him* in a place of the country of the Romans, **4** which is worthy-of-God, worthy-of-what-is-proper, worthy-to-be-deemed-happy, worthy-of-praise, worthy-of-attainment, worthy-of-pureness, and sitting itself before the love, named-after-the-Anointed-One,² named-after-the-Father, **5** which I also greet in the name of Jesus the Anointed-One (son of the Father), according-to flesh and spirit, having been made-one in every instruction of his, having been filled of favor of a god undoubtedly, **6** and having been filtered-out from every foreign complexion – *I wish* that you* would be most rejoicing without-blemish in Jesus the Anointed-One our God.

7(1.1) Since I prayed to a god, I attained an opportunity to see your* God-worthy faces (as I was also requesting to receive more for myself) **8** For having been bound in the Anointed-One Jesus, I am hoping to greet *all of you**, if-only-at-some-time, a will of God might be *this*: the act for me to be deemed-worthy to be making it into the end. **9(2)** For indeed, the beginning has been³ well-managed, if-only-at-some-time I might attain a favor⁴ with⁵ the result to receive my lot from God unimpedingly. **10** For I am fearing your* love, lest it might do-what-is-unrighteous to me. **11** For it is easily-manageable⁶ for *all of you** to do what you* are wanting to do. But it is difficult for **me** to attain God, if-only-at-any-time you* might not spare me.

12(2.1) For I am not wanting you* to be pleasing-humans,⁷ but instead to please a god, even-as *all of you** are also pleasing. **13** For neither will **I**, at-any-other-time have such a season to attain a god; nor are you*, if-at-any-time *all of you** might be-quiet, having the opportunity to have a better deed⁸ written-upon you*. **14** For if-at-any-time you* might be-quiet concerning⁹ **me**, **I** will be an account of a god. But, if-at-any-time you* might be made-to-passionately-desire my flesh, I will again be a mere voice. **15(2)** May *all of you** afford for yourselves no more to me than the opportunity to be offered-as-a-libation to a god, while¹⁰ a sacrificial-altar is still being made ready, **16** in order that, after you* become a chorus with love, you* might sing to the Father in the Anointed-One Jesus, that God considered the overseer of Syria worthy to be found into the setting of the sun, after he was sent-after from the rising-up of the sun.¹¹ **17** Beautiful is the opportunity to sink from the world and head toward a god, in order that I might rise-up into him.

18(3.1) But-not-at-any-time has anyone of you* bewitched anyone; you* taught others. **19** But **I** am wanting, in order that those *things* might be firm which you*, who are making-learners, are instructing. **20(2)** All of you*, only be requesting for yourselves power for me, both on-the-inside and from-outside, in order that I might not only be speaking but instead might also be wanting, in order I might be not only be being called¹² a Christian but instead might also be found to be one in reality. **21** For, if-at-any-time I might be found to be one, then I am also being able to be being called¹³ one, and then to be faithful whenever I might not be any-longer appearing to the world. **22(3)** Nothing which is appearing is beautiful,¹⁴ for our God Jesus the Anointed-One is rather appearing, being in his father. **23** Christianity is not the work of persuasion, but instead, whenever it might be being hated by the world, it is a work of greatness.

24(4.1) **I** am writing to all the assemblies, and I am instructing *them* all, that **I** am dying-off voluntarily¹⁵ in-behalf of a god, if-only-at-any-time you* might not prevent it. **25** I am exhorting you*: May you* not become ‘an unseasonable goodwill’ to me. **26** Let me go to be feed of beasts, through whom there is a possibility for me to attain a god. **27** I am grain of a god; and I am being ground by the teeth of beasts, in order that I might be found as clean bread of the

Anointed-One.¹⁶ **28(2)** Rather, coax¹⁷ the beasts *on*, in order that they might become a tomb for me and might leave-behind not-one of the *parts* of my body, in order that, after I fall-asleep, I might not become a heavy burden to anyone. **29** Then I will truly be a learner of Jesus the Anointed-One, when the world will not-even see for itself my body. **30** Entreat the Anointed-One¹⁸ in-behalf of **me**, in order that, through these implements, I might be found to be a sacrifice to God.¹⁹ **31(3)** I am not ordering you*, as Petros and Paulus did. Those men were emissaries; **I** am a condemned man. Those men were free; but **I** am a slave until now. **32** Instead, if-at-any-time I might suffer, I will become a freedman of Jesus the Anointed-One, and I will stand myself up in him free. **33** Now, having been bound, I am learning to be desiring nothing.

CHAPTER 2 (originally chapter 5-10)

1(5.1) From Syria until Roma, I am already fighting-with-beasts, **2** through earth and sea, night and day, having been bound²⁰ with ten leopards (which is a legion of-soldiers) who, while good is being done-to²¹ them, become even more-evil. **3** But in the unrighteous-deeds which they are doing to me, I am being taught-to-be-a-learner even more. Instead, it is not by this that I have been pronounced-righteous. **4(2)** I wish that I would derive-gratification from the beasts, the ones which have been²² made-ready for **me**. And I am praying for them²³ to be found prompt in dealing with me. **5** I will even coax²⁴ them²⁵ to eat me down promptly, not even-as happened to certain individuals, whom the beasts, being terrified of, did not touch. **6** But even if-at-any-time, if they might want²⁶ to be non-voluntary,²⁷ **I** will force them forward. **7(3)** Grant²⁸ me this concession. **I** know what is-beneficial for me. **8** I am now beginning to be a learner; I wish that nothing of the *things* visible and invisible would be jealous of me, in order that I might attain Jesus the Anointed-One. **9** Fire and cross, also packs²⁹ of beasts, chopping-ups, dividings,³⁰ scatterings of bones, cutting-short of members, grindings of the whole body, evil³¹ chastisements of the Slanderer—let them all come upon³² **me**, if only in order that I might attain Jesus the Anointed-One.

10(6.1) The limits³³ of the world, but-even kingdoms of this age, will profit me nothing. **11** It would be beautiful for me to die-off in regards to Jesus the Anointed-One than to be reigning over the limits of the earth. For what will it profit a man, if he gains the whole world, but loses his own soul?³⁴ **12** I am seeking that man, the one who died-off in-behalf of us; I am wanting that man, the one who stood-up out of dead humans due to us. **13** But the delivery is being laid-upon me. **14(2)** Grant me this concession, brothers. May you* not impede me to live. May you* not want me to die-off. **15** May you* not grant-as-a-favor to the world, the man who is wanting to be of God. May you* not-even fully-delude me with material-things. **16** Let me go to receive a clean light. After I come-to-be-near there, I will be a true human. **17(3)** Permit me to be an imitator of the suffering of my God. **18** If someone has him in himself, let him comprehend what I am wanting, and let him be sympathizing with me, having come-to-know the things which are impelling³⁵ me.

19(7.1) The Chief of this Age is wishing to thoroughly-s snatch me, and to utterly-destroy my resolve to³⁶ a god. **20** Therefore, let not-one of you* who are being-present be helping him. Rather be coming-to-be on my side,³⁷ this is the side of God. **21** Do not be uttering Jesus the Anointed-One, but desiring the world. **22(2)** Do not let bewitchment be dwelling-in among³⁸ you*. **23** Even if **I**, while being-present, would be exhorting you*, do not be persuaded to listen to me; but rather be persuaded to listen to this, which I am writing to you* now. **24** For while I am living, I am writing to you*, passionately-desiring the moment to die-off. **25** My passionate-desire has been crucified, and there is not a fire of loving-material-things left in **me**. **26** But living water is also uttering³⁹ in **me**, saying on-the-inside to me, “Come-here to the Father!” **27(3)** I am not taking-pleasure in food of corruption, nor-even in pleasures of this lifetime. **28** I am

¹ [1:2(0:0)] TAAmCg, Arab / GHKLSm omit “faith and”

² [1:4(0:0)] ALS “, having-a-law-of-the-Anointed-One”

³ literally “has been” “is”

⁴ [1:9(1:2)] most / A, few others “limit”

⁵ literally “into”

⁶ literally “well-handed”

⁷ [1:12(2:1)] others read, “For I am not wanting to act toward you* as someone who is pleasing-humans”

⁸ literally “work”

⁹ literally “from”

¹⁰ literally “as”

¹¹ A wordplay, may be understood as “found into the west, after he was sent-after from the east” (since “setting” and “rising-up” are the Greek words for “west” and “east”)

¹² literally “said”

¹³ literally “said”

¹⁴ [1:22(3:3)] others “eternal”

¹⁵ literally “voluntary”

¹⁶ [1:27(4:1)] GHLSm, Iren(Gk, though quotation is cut short to know if his text contained “of the Anointed-One” or not for the final part) / gSSfAAmC, Arab “clean bread of God” / Iren(Lat) “grain of the Anointed-One” & “bread of God” / Euse(Iren), Jerome “clean bread”

¹⁷ literally “flatter”

¹⁸ [1:30(4:2)] GL / SA “the Lord”

¹⁹ [1:30(4:2)] LSA add

²⁰ [2:1(5:1)] Gk / Gk(Eusebious) “bound-in”

²¹ literally “worked-to”

²² [2:4(5:2)] Gk / Gk(Eusebious) “which will be”

²³ [2:4(5:2)] Gk / Gk(Eusebious) actually adds “for them” (lit. “for which beasts”)

²⁴ literally “flatter”

²⁵ literally “which”

²⁶ [2:6(5:2)] Gk / Gk(Eusebious) “might be wanting”

²⁷ [2:6(5:2)] G, Eus, Lg “voluntary” / SA omit

²⁸ literally “

²⁹ usually translated “compositions/composings”, literally “standings-together”

³⁰ [2:9(5:3)] (“divisions” is usually translated “distributions” elsewhere) Gk(Eusebious) / other Gk add

³¹ [2:9(5:3)] Gk(Eusebious) / other Gk add

³² [2:9(5:3)] Gk / Gk(Eusebious) “into”

³³ [2:10(6:1)] LsSmAmg / GHTM “pleasures”

³⁴ [2:11(6:1)] Gk / some add

³⁵ literally “are holding-together”

³⁶ literally “into”

³⁷ literally “be coming-to-be of me”

³⁸ literally “in”

³⁹ [2:26(7:2)] g “leaping”

wanting bread of a god,¹ which is flesh of Jesus² the Anointed-One, the son of God,³ the *one* from a seed of David; **29** and for drink, I am wanting his blood, which is incorruptible love and eternal life.⁴

30(8.1) I am no-longer wanting to be living according-to *the manner of* humans; but this will be, if-at-any-time *all of you** might want *it to*. **31** *All of you**, want *this*, in order that *you** might also be wanted. **32(2)** I am requesting *this of you** for myself through *these* few documents. Have-faith *in* me. But Jesus the Anointed-One will manifest these *things* to you*, that I am saying *these things* truthfully. He *is* the mouth *which is* unable-to-lie, in which the Father truthfully uttered. **33(3)** Make-request for yourselves concerning me, in order that through the Holy Spirit⁵ I might attain. **34** I did not write to you* according-to *the* flesh, but instead according-to a resolve of a god. **35** If-at-any-time I might suffer, you* wanted *me to*. If-at-any-time I might be rejected-after-being-proved, you* hated *me*.

36(9.1) Be remembering in your* prayers-to *God* the assembly in Syria, whichever *one* is *now* having God for a shepherd in-place of **me**. **37** Jesus the Anointed-One alone (and your* love) will be overseeing it. **38(2)** But **I** am being-ashamed to be being called⁶ *one* of them, for I am not even worthy, being a last of them and, an abortion. **39** Instead, if-at-any-time I might attain a god, I have received-mercy to be someone.

40(3) **My** spirit greets *all of you**, and *so is* the love of the assemblies (the *ones* which accepted me for themselves) in⁷ *the* name of Jesus the Anointed-One—not *merely* as *someone who* passed-by-your-way.⁸ **41** For even the *assemblies which were* not situated-along⁹ the way (the way according-to the flesh), were leading me forward *city* by city.¹⁰

42(10.1) Now I am writing these *things* to you* from Smyrna through the Ephesians (the *ones* worthy-to-be-deemed-happy). **43** But there is also simultaneously with me (along-with many others) even Krokos (the name yearned-for by me).

44(2) About the *ones* who come-before me from Syria into Roma in *regards* to glory of God: I am having-faith that you* have recognized *them*; make-clear to them¹¹ *that* I am near. **45** For *all of them* are worthy of God and of *all of you**. It is being-proper for you* to cause them¹² to rest-up in-accordance-with all *things*.

44(3) Now I wrote these *things* to you* *on* the ninth *day* before the Kalends of September. **47** Farewell into *the* end, in endurance of Jesus the Anointed-One.

¹ [2:28(7:3)] others "of life"

² [2:28(7:3)] Sg / GLA add

³ [2:28(7:3)] some omit "the son of God"

⁴ [2:29(7:3)] some add

⁵ [2:33(8:3)] some add

⁶ literally "said to be"

⁷ literally "into"

⁸ literally "made-my-way-beside"

⁹ literally "not being-fitted-to"

¹⁰ literally "forward according-to city"

¹¹ literally "whom"

¹² literally "whom"